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Aduertismentes

partly for due order in the publique ad-
ministration of common prayers and vsing
the holy Sacramentes, and partly for the appa-
rell of all persons ecclesiasticall, by vertue of the Quenes
Maiesties letters, commaunding the same, the xxv. day
of January, in the seventh yeare of the reigne of our
Soueraigne Lady ELIZABETH, by the
grace of God, of England, Fraunce
and Ireland Quene, defender
of the Faith. &c.

An^o 1564

And of late againe commaunded as well by her
Maiesties letters, as also by her
Proclamation.



264
284

LONDINI.

Cum privilegio Regia Maiestatis.

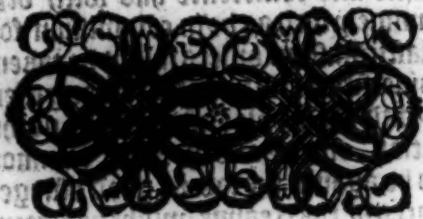
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Vet. A1. e. 78

The Preface.

The Queenes Maiestie of her godly zeale calling to remembrance how necessary it is to thauahticenes of Gods glory, and to the establisment of Christes pure Religion for all her lo- uing subiectes, especially the State Ecclesiasticall to be knitte together in one perfect vnitie of doc- trine, and to be conformed in one vniformitie of Rites and Maners in the administration of Gods holy word, in open prayer and ministracion of Sa- cramentes, as also to be of one decent behauiour in their outward apparell, to be knowne partly by their distinct habites to be of that vocation (who should be reuerenced the rather in their offices, as Ministers of the holy thinges whereto they be called) hath by her letters directed vnto the Arch- byshop of Canterbury and Metropolitane, requi- red, enioyned and straightly charged, that with assistance and conference had with other Bi- shops, namely such as be in commission for causes Ecclesiasticall some orders might be taken, wher- by all diuersities and varieties among them of the Clergy and the people (as breadding nothing but contention, offence and breach of common chari- tie, and be against the lawes, good usage and or- dinaunces of the Realme) might be reformed and repressed, and brought to one maner of vniformi- tie throughout the whole Realme, that the people may thereby quietly honoz and serue almightie God in truth, concozde, vnitie, peace, and quiet-
nes,

The Preface.

nes, as by her Maiesties sayd letters more at large doth appeare. wherupon by diligent conference and communication in the same, and at last by assent and consent of the persons before sayd, these orders and rules ensuing, have bene thought meete and equiuient to be vied and folowed: not yet prescribing these rules as lawes equivalent with the eternall word of God, and as of necessity to binde the consciences of her subiectes in the nature of them considered in them selues: Or as they should adde any efficacy, or more holmes to the vertue of publique prayer and to the Sacramentes, but as temporall orders mere Ecclesiasticall, without any bayne superstition, and as rules in some parte of discipline concerning Decencie, distinction, and order for the time.



Articles for doctrine,
and Preachyng.



Item, that all they which shalbe admitted to preach, shalbe diligentlie examined for their conformitie in vnitie of doctrine, established by publique authoritie: & admonished to vse sobrietie & discretion in teaching the people, namely in matters of controuersie: & to consider the grauitie of their office, and to foresee with diligēce the matters which they will speake, to vtter them to the edification of the AudIENCE.

Item, that they set out in their preaching the reuerent estimation of the holie Sacramentes of Baptisme and the Lordes Supper: exciting the people to the oftē and deuout receauing of the holy communion of the body and bloud of Christ, in such forme as is already prescribed in the booke of Common Prayer: and as it is further declared in an Homellie concernyng the vertue and efficacie of the sayd Sacramentes.

Item, that they moue the people to all obedience, aswell in obseruation of the orders appointed in the booke of Common seruice, as in the Queenes Maiesties Iniunctions, as also of all other ciuill Dueties due for subiectes to do.

Item, that all licences for preaching, graunted out by the Archbishop & Bishops within the prouince of Canterbury, bearing date before the first
A. iij. Day

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day of Marche. 1564 be voyde and of none effect: and neuertheles all such as shalbe thought meete for the office, to be admitted agayne without difficultie or charge, paying, no more but iij. pence for the writing, parchment and ware.

Item, if any Preacher or Parson, Vicare or Curate so licensed, shall fortune to Preache any matter tending to dissention, or to derogation of the Religion and Doctrine received, that the hearers denounce the same to the Ordinaries, or the next Bishop of the same place: but no man openly to contrary or to impugn the same speche so disorderly uttered (whereby may grow offence and disquiet of the people) but shalbe couinced and reprovoued by the ordinary after such agreeable order, as shall be seene to him accordyng to the gravitie of the offence. And that it be presented within one month after the wordes spoken.

Item, that they vse not to exact or receaue unreasonable rewardes or stipendes of the poore Pastours, commyng to theyr Cures to Preache, whereby they might be noted as folowers of filthy luere, rather then vse the office of preaching of Charitie and good zeale, to the saluation of mens soules.

Item, if the Parson be able, he shall preache in his owne person every three monethes, or els shall preache by an other, so that his absence be approved by the Ordinarie of the Dioces in respect of sicknes

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sickenes, service or studie at the Uniuersities. Nevertheless, yet for want of able preachers and Parsons, to tolerate them without penaltye, so that they preach in their owne persons, or by a learned substitute, once in every three monethes of the yeare.

Articles for administration of prayer and Sacramentes.

First, that the Common prayer be sayd or song decently and distinctly, in such place as the Ordinary shall thinke meete for the largenes and straightnes of the Church and quire, so that the people may be most edified.

Item, that no Parson or Curate, not admitted by the Byshop of the dioces to preach, do expound in his owne Cure or other where, any scripture or matter of doctrine or by the way of exhortation, but onely studie to reade grauely and aptly, without any glossing of the same, or any additions, the homilies already set out, or other such necessary doctrine as is or shalbe prescribed for the quiet instruction and edification of the people.

Item, that in the Cathedral churches & colleges, the holy Communion be ministred vpon the first or second Sunday of every monethe at the least: So that both Deane, prebendaries, priests and clarkes do receiue: and all other of discretion of the fundation, doe receaue foure tymes in the yeare at the least.

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Item,

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Item, in the ministration of the holy Communion in cathedrall & collegiat churches, the principall minister shall use a Cope, with Gospeller and Epistoler agreeably: and at all other prayers to be sayd at that Communion table, to use no Copes but Surplices.

Item, that the Deane & Prebendaries weare a Surples wyth a like hoode in the quier: and when they preach in the Cathedrall or collegiate church to weare their hoode.

Item, that every minister saying any publique prayers, or ministring the Sacramentes, or other rites of the Church, shall weare a comely Surples wyth sleeves, to be provided at the charges of the Parishes: and that the Parishes provide a decent Table standing on a frame, for the Communion Table.

Item, they shall decently cover with Carpet, slike or other decent coueryng, and wyth a fayre linnen cloth (at the tyme of the ministration) the Communion Table: and to set the terme Commandementes bypon the East walle over the sayd Table.

Item, that all communicants doe receaue kneeling, & as is appoynted by the lawes of this Realme, and the Queenes Maiesties Injunctions.

Item, that the fonte be not remoued, nor that the Curate do baptise in Parishes Churches in any Balong, nor in any other forme then is already prescribed.

prescribed, without charging the parent to be present or absent at the Christenying of his child, although the Parent may be present or absent, but not to answer as Godfather for his childe.

Item, that no child be admitted to answer as Godfather or Godmother, except the child hath receaved the Communion.

Item, that there be none other holydaies observed besides the Sondaves, but onely such as be set out for holydaies, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new kalender authorised by the Queenes maiestie.

Item, that when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comforte the sick person: and after the time of his passing, to singe no more but one short peale: and one before the buriall, and an other short peale after the buriall.

Item, that on Sondaves there be no thoppes open, nor Witsheers commonly going about their shaires worldly. And that at all faires a commandment be made, falling upon the Sunday, there be no shewing of any wares before the service be done.

Item, that in the Rogation dayes of processio, they sing or say in English the two psalmes beginning, Benedicite animae, &c. with the Litanie and Suffrages thereunto, with one Homelie of thanks geving to God, already devised and divided into foure partes, without addition of any superstitious ceremonies heretofore used.

Articles for certaine orders in

Ecclesiasticall policie.

First, agaynst the day of giuing of orders appointed, the Bysshop shall geue open monitions to all men, to except agaynst such as they know not to be worthy, either for life or conuersatio. And there to giue notice that none shall serue for orders, but within their owne Dioces where they were boine, or had their lōg tyme of dwelling, except such, as shalbe of degree in the Uniuersities.

Item, that young Priestes or ministers, made or to be made, be so instructed, that they be able to make apt aunsweres concerning the soyme of the Catechisme prescribed.

Item, that no Curate or Minister be permitted to serue without examinatio and admission of the Ordinary or his Deputy, in writing, hauing respect to the greatnes of the Cure, and the meetenes of the partie: that the sayd Ministers if they remoue from one Dioces to an other, be by no meanes admitted to serue, without testimonie of the Diocesen from whence they come, in writing, of their honestie, and abilitie.

Item, that the Bysshop do call home once in the yeare any prebendary in his Church, or beneficed in the Dioces which studieth at the Uniuersities: to know how he profiteth in learning: and that he be not suffered to be a seruyng or a waytyng man dissolutely.

Item,

Item, that at the Archdeacons visitation, the Archdeacon shall appoint the Curates to certaine rates of the newe Testament, to be conde without booke. And at their next Synode to exact a reherfall of them.

Item, that the Churchwardens once in the quarter declare by their Curates in billes subscribed wryth their handes to the Ordinary, or to the next officer vnder him, who they be which wil not readelye pay their penalties for not comming to Gods diuine seruice accordingly.

Item, that the Ordinaries do vse good diligence examination, to foresee all Simoniacall pactes or couenantes with the patrons or presenters, for the spole of their glebe, tithes, or manors houses.

Item, that no persons be suffered to marry within the Leviticall degrees mentioned in a table set forth by the Archbishop of Canterbury in that behalfe, Anno Domini. 1563. and it may be, to be separated by order of law.

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Item, that the Curates be appointed by the Archdeacon or his officer, to be sworn to the rates of the newe Testament, and to be exacted at their next Synode.

Articles for outward apparell of

First, that all Archbishops and Bishops doe use & continue their accustomed apparell.

Item, that all Deanes of cathedrall Churches, Masters of Colledges, all Archdeacons, and other dignities in cathedrall Churches, Doctors, Bachelors of Divinity and Lawe, hauing any Ecclesiasticall luyng, shall weare in their common apparell abroad, a fide gowne wth sleeves straight at the hand, without any cuttes in the same. And that also without any falling cape: and to weare cypers of sarcenet, as is lawfull for them by the act of Parliament, Anno. 24. Henr. the 8th.

Item, that all Doctors of Divinity, or of any other faculty hauing any luyng Ecclesiasticall, or any order that may depend by the church one hundred markes, wth to be reckened by the fruits or tenthes of their promotions: and all Prebendaries whose promotions be valued at twenty pound or hyward, weare the like apparell.

Item, that they and all Ecclesiasticall persons, or other, hauing any Ecclesiasticall luyng, doe weare the cappe appointed by the Injunctions. And they doe weare no hatts but in theyr iourninge.

Item, that they in theyr iourninge doe weare theyr clokes wth sleeves put on, and lyke in fashion to

on to their gownes without gardes, weltes, or cuttes.

Item, that in theyr private houses and studies, they vse their owne liberty of comely apparell.

Item, that all inferiour Ecclesiasticall persons shall weare long gownes of the fashion aforesaid, and cappes as afoze is prescribed.

Item, that all poore Parsons, vicars & curates do endow themselves to conforme their apparell in lyke sort, so soone and as conveniently as theyr ability wyll serue to the same. Provided that their abilitye be iudged by the Bishop of the Dioces. And if theyr abilitye wyll not suffer to buye them long gownes of the forme afoze prescribed, that then they shal weare their short gownes, agreeable to the forme before expressed.

Item, that all such persons as haue bene or be Ecclesiasticall, and serue not the ministry, or haue not accepted or shall refuse to accept the othe of obedience to the Quenes Maiestie, nor from henceforth, abroad weare none of the sayd apparell of the forme & fashyon aforesayd, but to goe as mere lay men, till they be reconciled to obedience: and who shall obstinately refuse to doe the same, that they be presented by the Ordinary to the Commissioners in causes Ecclesiasticall, and by them to be reformed accordingly.

to be reformed accordingly.

Protestations to be made, promised
and subscribed by them that shall hereafter be
admitted to any office, roome or cure in any
Church, or other place Ecclesiasticall.

IN primis, I shall not preach or publicquely in-
terpene, but onely read that which is appoynt-
ed by publique authoritie, without speciall license
of the Bysshoppe vnder his seale.

I shall reade the seruice appointed, playnly, di-
stinctly & audibly, that all the people may heare
and vnderstand.

I shall keepe the Register booke accordyng to
the Queenes Maiesties Injunctions.

I shall vse sobriety in apparell, and specially in
the Church at Common prayers, accordyng to or-
der appoynted.

I shall moue the pacifioners to quiet and con-
cord, and not geue them cause of offence, and shall
helpe to reconcile them which be at variaunce, to
my vttermost power.

I shall reade daily at the least one chapter of
the olde Testament, and an omy of the new with
good aduysment, to the increase of my knowledge.

I doe also saythfully promise in my person, to
vse and exercise my office and place to the honoz of
God, to the quiet of the Queenes subiects within
my

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my charge, in truth, con corde and vnitie. And also to obserue, keepe and maintaine such order and vniformitie in all externall policie, rites and ceremonies of the Church, as by the lawes, good vsages and orders are already well prouided and established.

I shall not openly intermedle with any artificers occupations, as couetously to seeke a gayne thereby, haupng in Ecclesiasticall lyuynge to the summe of twenty nobles or aboute by yeare.

Agreed vpon and subscribed by

Matthæus Cantuariensis.

Parker
Edmondus Londoniensis.

Gardner
Richardus Eliensis.

Cox
Edmondus Rossensis.

West
Robertus Wintoniensis.

Horne
Nicolaus Lincolnienfis.

Commissioners
in causes Eccle-
siasticall.

With others.

Be Chigton
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Bullingham